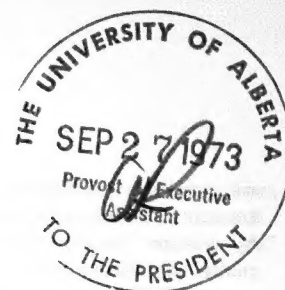


FOLIO



THE UNIVERSITY OF ALBERTA STAFF BULLETIN

EDMONTON, ALBERTA

SEPTEMBER 27, 1973

A dream that is coming to birth

*The following address was delivered by
WALTER H. JOHNS, Professor Emeritus of
Classics and former President of the University,
in conjunction with the official opening of the
Humanities Centre.*

My first words, Mr. Chairman, must be an expression of appreciation for the honour accorded to me by the committee in charge of arrangements for the opening of this impressive building designed to serve as a centre for the study of the humanities. It is a significant occasion in the physical development of our University and I am grateful for the privilege of sharing in this dream "that is coming to birth."

In connection with such ceremonies as this it is of interest to search the records to see what other speakers have said or written on similar occasions, and I have found several examples which were able to supply me with comfort and inspiration. None has seemed more appropriate to quote here than the Roman poet Horace who was invited to prepare an ode on the dedication of the new temple of Apollo on the Palatine hill in Rome in 28 B.C. with its famous library of Greek and Latin works. "What does the poet ask of the newly dedicated Apollo?" he wrote. "What does he pray for, pouring a libation of new wine from the bowl?" After rejecting wealth and power in many forms he asks only to enjoy the simple pleasures available to him with good health, "et precor, integra cum mente" — "and, I pray, with a mind that is clear and whole." This prayer has been echoed by true humanists ever since, and we can do no better than offer it today as we dedicate our new temple of learning 2,000 years later.

The humanities have traditionally formed the nucleus of a university, and this was well exemplified when the Honourable A. C. Rutherford, the founder of The University of Alberta, and Dr. H. M. Tory, its first President, chose representatives of the disciplines of Greek and Latin classics, of English, and of modern languages as three of the first four professors to be appointed. Two of these served the University with great distinction for thirty years — Dr. E. K. Broadus

in English and Dr. W. H. Alexander in Classics — and they have left their mark on their students and on us who have come after them.

Universities have had chequered histories since they were first founded about a thousand years ago. They have been charged, sometimes correctly, with being centres of idleness, of dull and dogmatic scholasticism, and of heretical and even revolutionary views. But just one hundred years ago, in 1873, Benjamin Disraeli in a speech in the British House of Commons expressed another view when he made that oft-quoted statement that "A university should be a place of light, of liberty, and of learning." It has also been said that a university is, or should be, "a community of scholars" and if we agree with this we can say with the Apostle Paul that we are citizens of no mean city, here at The University of Alberta. No one has ever spoken so eloquently or with such truth of the earthly city as did Pericles, speaking to his fellow Athenians in 431 B.C. These words are applicable today to our University city.

We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens . . . You must yourselves realize the power of Athens, and feast your eyes upon her from day to day, till love of her fills your hearts.

This should be the spirit in which we view our own academic community and our citizenship in it.

Our role as members of this community should be to seek the truth wherever and however it may be found — as scholars, whether we be teachers or students. Jesus said to his followers as quoted in John 8:32: And ye shall know the truth and the truth shall make you free. The Greek word here is *eleutherosei* and I like to think of it in the sense of making the followers not only free (*liberi* in Latin) but possessed of the qualities of free men (*liberales*) by the pursuit of the liberal arts.

Francis Bacon had much to say of Truth in

the first of his Essays and we can learn much from him. He said in part:

The inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.

Our University motto, *Quaecumque vera*, is designed to inspire us here to search for truth, but as humanists we expand that to include all the goals mentioned by St. Paul in his letter to Phillipians (4:8):

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

If we can describe the list of those whom Christ called "blessed" as "the Beatitudes," we may surely be permitted to call St. Paul's list "the humanities," at least as he saw them.

Another definition is that of A. E. Housman in his introductory lecture as Professor of Latin in University College, London in 1892. It is so worth recalling that I should like to quote from it at some length. He begins with these words:

Every exercise of our faculties, says Aristotle, has some good for its aim; and if he speaks true it becomes a matter of importance that when we exert any special faculty we should clearly apprehend the special good at which we are aiming. What now is the good which we set before us as our end when we exercise our faculties in acquiring knowledge, in learning? The answers differ . . . While the partisans of Science define the end of education as the useful, the partisans of the humanities define it, more sublimely, as the good and the beautiful. We study, they say, not that

GENERAL FACULTIES COUNCIL SPECIAL MEETING

A special meeting of General Faculties Council to discuss proposals for a new grading system will be held Monday, October 1, 1973 at 2 p.m. in the Council Chamber, University Hall.

we may earn a livelihood, but that we may transform and beautify our inner nature by culture. Therefore the true and the really valuable knowledge is that which is properly and distinctively human; the knowledge, as Matthew Arnold used to call it, of the best which has been said and thought in the world — the literature which contains the history of the spirit of man . . . Other desires perish in thin gratification, but the desire of knowledge never; the eye is not satisfied with seeing nor the ear filled with hearing. Other desires become the occasion of pain through dearth of the material to gratify them, but not the desire of knowledge: the sum of things to be known is inexhaustible, and however long we read we shall never come to the end of our storybook. So long as the mind of man is what it is, it will continue to exult in advancing on the unknown throughout the infinite field of the universe; and the tree of knowledge will remain forever, as it was in the beginning, a tree to be desired to make one wise.

I hope you will regard these words of Housman's and the thoughts of others from whose works I have quoted as of interest to all who have a care for the humanities. Perhaps I may now venture a more precise definition of what they are. The Roman poet Terence might be a good source from which to begin with his statement in *The Self Tormentor* (1.77): homo sum: humani nil a me alienum puto (I am a human being; I consider that everything affecting mankind is of concern to me). The words are put in the mouth of Chremes, a wise old Athenian, who

displays in himself the wisdom and the concern for others so characteristic of the humanist. The same idea has been repeated in various forms and with varying emphasis by hundreds of thinkers before and since, but the essence always has to do with man as opposed to other living creatures. There is, for example, that glorious choral ode in Sophocles' *Antigone* which begins:

Wonders are many, and none is more wonderful than man
and the words Shakespeare puts in the mouth of Hamlet (Act 2, Scene 2):

What a piece of work is a man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

It is a part of his tragedy that he had to add: And yet, to me what is this quintessence of dust? man delights not me; no, nor woman neither.

The humanities, then, may be defined as those great ideas expressed by the most profound thinkers of the past which serve to foster and develop those qualities of the human race which are peculiar to man as opposed to animals. They expand the intellect and nourish the soul; they teach and inspire men by their examples of courage and compassion, justice and mercy, beauty and strength, humility and nobleness. Perhaps above all they create in man a sense of human dignity and a desire to achieve it, and we should remember that dignity is not something casually conferred by someone else but a quality of worthiness (*dignitas*) which we must each earn for ourselves.

Albert North Whitehead has contributed much to our intellectual heritage but one of his most astute observations was that the specialized functions of the community are being performed more and more efficiently but the generalized functions are not. This was true a few years ago when he made this statement but it is becoming more obvious now with each passing day. And just when we need the beneficent nurture of the humanities most, we are turning away from them, to our utmost peril as a society.

Since people today tend to worship the practical, the relevant, and the immediate, I should like to look at some of the ways in which we can be served by the humanities.

One of the chief ways in which man is unique in the world of living creatures, is his power of speech. He has developed vocabularies and languages of the greatest sophistication to describe almost every thing, every thought, and every emotion known. And

yet with these great tools available to him he seems to be losing ground in verbal communication. The emphasis today is on technological advances — from the printing press, to radio, television and communication satellites which are marvels of science and engineering. And yet the average individual is finding it increasingly difficult to express the simplest idea clearly and coherently. The two commonest phrases in use today are "you know" and "I mean" and they are used in a pathetic attempt to convey ideas by some form of thought transference when the brain and vocal organs fail. How far must this great faculty of human speech deteriorate before our pedagogical authorities wake up to the fact that language must be studied and learned thoroughly if it is to serve mankind to its full capacity?

Not long ago I had occasion to meet a senior official of a great American chemical company to discuss a graduate scholarship program. I was interested in knowing which members of their research department became outstanding, and why. He told me that although they employed many scientists of great ability in research, those who came to the top echelon were the ones who could translate their ideas into words clearly and communicate them to others — to top management, to production engineers, and to boards of directors. Verbal communication, whether oral or written, was the key. It was no accident that the former president of one of our major chemical companies in Canada was a graduate in classics and the recent head of another was a graduate in modern languages.

Illiterate persons tend to treat words as fetishes — i.e., to regard them with "unreasoning reverence or devotion" or the opposite. Today such words as "discrimination", and "prejudice" have lost their original meaning and have taken on a pejorative sense with serious social consequences. Discrimination is regarded as an evil thing but to be a person of discriminating taste is just the opposite. Prejudice originally meant a judgment arrived at on the basis of previous experience, bad or good. Today anyone who makes such a judgment is regarded as a moral delinquent and "prejudice" is "a bad word." Similar examples could be numbered in the hundreds: Surely it is time we returned to sanity in our use of words. As I suggested some time ago we need a new linguistic science which we could call *logiatrics* and which I define as "the care and treatment of words that have suffered an impairment of their normal function through traumatic or pathological causes."

There is no better way to understand our English language than to undertake a rigorous program of study of Latin and Greek which are

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basic to any understanding of the humanities. There we can learn not only the roots of our own vocabulary, but an understanding of sound grammar and syntax, and an introduction to the rich storehouse of the two great literatures which have nurtured the literature of England and Western Europe.

- Illiteracy is not confined to a single type and it is a moot question which is the worse — simple illiteracy or that other kind which is superficially impressive but is the parent of jargon. The former is due to simple ignorance and carelessness but the latter is deliberate and pretentious and tends to conceal or obfuscate rather than to convey meaning. It is not entirely new. Sir Arthur Quiller-Couch recognised it for what it was more than half a century ago. He described its two main vices then as using circumlocution rather than short straight speech and choosing vague woolly abstract nouns rather than concrete ones, and gives a memorable example in his own paraphrase of Hamlet's soliloquy:

- To be, or the contrary? Whether the former or the latter be preferable would seem to admit of some difference of opinion; the answer in the present case of an affirmative or of a negative character according as to whether one elects on the one hand to mentally suffer the disfavour of fortune, albeit in an extreme degree, or on the other to boldly envisage adverse conditions in the prospect of eventually bringing them to a conclusion etc.

- Quiller-Couch did not live to see the havoc wrought by the jargons of the professional social scientists and educators and by so-called critics of music, art, and even of wine and cooking, or he might have dealt with them in his papers as well. The humanities have a mission here to fight for good speech and writing and oppose illiteracy whether it be due to ignorance or guile.

- The study of history belongs among the humanities if it is pursued in broad terms and with clear vision. Two thousand years ago Dionysus of Halicarnassus, which you will recall was also the home of Herodotus, the Father of History, said that "history is philosophy teaching by examples" and a still earlier Greek historian, Polybius, said that:

- The purpose of History is not the reader's enjoyment at the moment of perusal but the reformation of the reader's soul, to save him from stumbling at the same stumbling-block many times over.

- There are many other views on history and its purpose and Arnold Toynbee collected the opinions of many of the ancients in his book *Greek Historical Thought*, published in 1924.

Bacon, in his essay *Of Studies*, said that "Histories make men wise" and I presume that, like Plutarch and Thomas Carlyle, he would include biographies here. Others from Hegel to Henry Ford have regarded history as useless. I prefer to believe that those who fail to learn the lessons of history are condemned to repeat its mistakes, as someone once said.

To live without a knowledge of history — or indeed without a broad acquaintance with the past in the widest sense — is to chart one's course without compass or sextant or even without a view of the stars or the sun; and with all the available resources of our libraries and book shops, that is blind folly. History gives us lessons in living for our private lives and our relations with our fellows, and perhaps more important still, it gives our leaders a perspective of the lives of nations which, properly applied, can help them guide our own nation's affairs with sound judgment and vision. We should never forget the ancient Hebrew proverb (Proverbs 29:18): Where there is no vision the people perish.

And history has its humane delights as well, as anyone will know who has read Herodotus and Thucydides, Livy and Tacitus, Gibbon, Macaulay, and Carlyle, and more recently Bruce Catton and Sir Arthur Bryant, to mention only a few of my personal favourites. To see the trials and triumphs of men and nations and to reflect on what H.A.L. Fisher called "the play of the contingent and the unforeseen" on their destinies must be one of the great delights our humanities provide.

In discussing the broad field of literature — *litterae humaniores* — it is difficult to know where to begin and how, but all classics are marked by what I call style. There are in fact many styles — almost as many as there are writers — and it would be a pleasure to dwell on many of them. To a humanist Homer must come first in priority. His liquid lines in the dactylic hexameter, his insight into courage and nobility, into grief and pain are without parallel in any literature. How can one describe a great work of art? Keats came close in his "Ode on a Grecian Urn" but even he found it difficult to express his first reaction to Homer whom he encountered in Chapman's translation. Perhaps Andrew Lang came closest when he wrote:

So gladly, from the songs of modern speech
Men turn, and see the stars, and feel the free
Shrill wind beyond the close of heavy flowers
And through the music of the languid hours
They hear like ocean on a western beach
The surge and thunder of the Odyssey.
Apart from their vast scope and leisurely pace, the *Iliad* and the *Odyssey* reflect a fresh and

beautiful sense of imagery that has never been equalled. This is apparent first of all in such simple yet striking epithets as "white-armed" for Andromache, "loud-booming" of the sea, "swift-footed" of Achilles, and "with shining helm" of Hector. They are constantly repeated and help identify the character even without the name. He has been famous throughout all time for his similes, and rightly so, for they reveal an intimate view of nature and of man. Here is one example taken from the eighth book of the *Iliad*:

Even as when in heaven the stars about the bright moon shine clear to see, when the air is windless, and all the peaks appear and all the tall headlands and glades, and from heaven breaketh open the infinite air, and all the stars are seen, and the shepherd's heart is glad; even in like multitude between the ships and the streams of Xanthus appeared the watchfires that the Trojans kindled in front of Ilios.

The words of Tennyson about Vergil apply with equal force to Homer:

Thou majestic in thy sadness
at the doubtful doom of human kind.

To many of us the real hero of the *Iliad* is not Achilles or Agamemnon or Odysseus but Hector, the Trojan leader. He is always, like Bayard, *chevalier sans peur et sans reproche*, or like Sir Launcelot in Mallory, "the courteoust knight that ever bore shield," or Chaucer's "Truly perfect gentle knight," but he is always subject to the will of the gods. At the end, when he knows he will lose his fight against Achilles, Homer has him say:

But now my fate hath found me. At least
let me not die without a struggle or
ingloriously, but in some great deed of arms
whereof men yet to be born shall hear.

We are reminded of the line in Corneille's *Le Cid* — *mourant sans deshonneur, je mourrai sans regret*.

Finally death came on him and

His soul flew forth from his limbs and was
gone to the house of Hades, wailing her
fate, leaving her vigour and youth.

This masterpiece of epic which had its origins in a silly quarrel and the wrath of a sulky hero has inspired countless poets since and set a standard often emulated but never surpassed.

Of the many ancient writers, Greek and Roman, who sought to emulate Homer none came so close as Vergil. To Tennyson he was the

wielder of the stateliest measure ever
moulded by the lips of man
and indeed he was able to use the peculiar
genius of the Latin language to produce more
memorable lines than ever Homer did. To me
the greatest single line in all literature is that

in the first book of the Aeneid when the hero is gazing at a mural of the sack of Troy and says: *sunt lacrimae rerum et mentem mortalia tangunt*. This line simply defies translation, but it conveys the universal sorrow that touches the heart at the thought of man's fate and man's mortality.

Style at its greatest human heights can be found in the powerful lines of Aeschylus with their great "bolt-fashioned" words as Aristophanes called them, in the grace and beauty of the plays of Sophocles, and the lyric choral odes of Euripides. It shines out from Odes of Pindar and the epigrams of Simonides. The temptation to give two small examples is too great to be resisted. First the epitaph of Simonides on the Spartan dead at Thermopylae:

Ἦν ξεῖν' ἀγγελῶν Λακεδαιμονίους ὅτι τῆδε
κεῖσθαι τοῖς κείνων ῥήμασι πευθόμενοι

(O stranger, tell the Lacedaemonians that we lie there in obedience to their rules) or:

O stranger go and to the Spartans tell
That here obedient to their laws we fell.

Perhaps nowhere in any literature can be found such a blend of grace and charm mingled with grief at the loss of a friend as we see in Plato's two-line elegy on the death of a friend:

Ἀστὴρ πρὶν μὲν ἑλαμπες ἐνὶ ζωούσῳ Ἔφωσ,
νῦν δὲ θανάων λάμπεις Ἑσπερος ἐν φθιμένους

which inspired Shelley to translate it in these words:

Thou wast the morning star among the living
Ere thy fair light hast fled;
Now, having died, thou art as Hesperus, giving
New splendour to the dead.

The story of the Greek Anthology in which these poems are preserved is one of the most striking examples of how the spirit of the humanities has continued down through 20 centuries. It began as the Garland of Meleager of Tyre about 90 B.C. in which he assembled the short epigrams of about 50 poets including Simonides, Sappho, Alcaeus, Plato, Callimachus, Bacchylides, and Anacreon. More than a hundred years later Phillippus of Thessalonika added a new collection, which prompted another collection by Agathias of Byzantium in the sixth century A.D. and still others by Cephalas in the tenth century and Planudes in the beginning of the fourteenth. The story of how the last two collections were found during the Renaissance, each in a single surviving manuscript, is almost unbelievable, but it is worth remembering how the best of these poems, which Gilbert Highet has called "a mine of jewels," inspired poets in England and many countries in Western Europe. There was at one time a belief that classical learning died out completely in Europe after the barbarian

invasions, but the more we study the literary history of the Middle Ages, or the Dark Ages as they have often been called, the more evidence we find that here and there some vestiges remained especially in Byzantium and its empire.

In spite of the fact that there was some knowledge of ancient authors among a very few monks and scholars throughout this period, it was rarely clear and undiluted. Aristotle and Homer were known chiefly in Latin versions which were mediocre at best. Plato was seen through a glass darkly in the writings of Neo-Platonists. Cicero, Vergil, Livy, and Ovid were known only to a limited degree and then through eyes whose sight was blurred by clerical scholasticism. There were a few bright spots over these centuries — the composers and compilers of the Chansons de Geste; the troubadours of Provence whose influence reached into Italy, France, and England; the natural philosophers such as Michael Scot and Roger Bacon; the chroniclers such as Bede or Geoffrey of Monmouth; and the poets who gave us such works as *Beowulf*, *Piers Plowman*, or *Le Roman de la Rose*; and the mighty Dante who was the greatest glory of the Middle Ages and at the same time became one of the first flowers of the Renaissance by writing in the vernacular of his native Florence.

The true Renaissance came only with Petrarch who was a unique product of his own age and circumstances and who placed the emphasis of his life and thought on man's own *virtus*, his personal talents and capacities, rather than on his place in the ecclesiastical or political system of his time, and who made a frank and open effort to achieve a personal *fame* rather than temporal or spiritual power or authority. As Gilbert Highet says of him in *The Classical Tradition*:

His independence, his attitude to love and friendship, his delight in solitude and his passion for fame were qualities accessible to all. He provided his generation with a design for living.

The circumstance that made him the first humanist of the Renaissance was his enthusiasm for Latin classical authors, especially Cicero and Vergil, not only as models of Latin style and aids to the development of a richer vernacular, but as representatives of a way of life. As his knowledge of their works grew in breadth and depth, he became aware of the importance of Greek literature and he longed to learn Greek and to drink from the Pierian spring at its source. He failed only because his Greek tutor left him, but he urged his young friend Boccaccio to do what he could not accomplish. More important still, he was the first to revive the study of the great classical authors

and to begin the search for manuscripts of the classics wherever they might be found.

Those who followed in his footsteps were the true Renaissance scholars and their influence extended into the palaces of the great political leaders — the Medici, the Sforzas and the rest — to the Vatican and even the abbeys and monasteries. It affected not only literature and life, but painting, sculpture, and the decorative arts. It made a new world in Italy, and ultimately a better world.

However much western Europe was broken up into warring and competing states, the world of the humanities ignored these boundaries, and the enthusiasm for imparting knowledge of the classics was almost equal to the thirst for that knowledge. As Wallace K. Ferguson says in his *Europe in Transition 1300 - 1520*, the humanists were educators and he quotes Aulus Gellius who compared the Latin *humanitas* with the Greek *paideia* as indicating education in the liberal arts. In any case the tide of humanism grew and spread into France, the Low Countries, and England, into Spain and Portugal and the Holy Roman Empire and gave rise to a host of new universities and to the printing press. It inspired Erasmus and Colet and More, Montaigne and Rabelais, Calderon and Corneille, Tasso and Milton and thousands more.

Do we need the humanities today or is this great building an anachronism, a monument to a glory now passed away? I submit that the need is greater than it has ever been and that we who study and teach in this new Humanities Centre should dedicate ourselves to meeting that need with all the devotion of a Loyola or a John Wesley, or anyone dedicated to keeping a faith alive, and a faith that is not rooted in dogma, but in the power and vitality of the imagination. In his paper on *Universities and Their Function*, Whitehead said:

A university is imaginative or it is nothing — at least nothing useful . . . More than two thousand years ago the ancients symbolised learning by a torch passing from hand to hand down the generations. That lighted torch is the imagination of which I speak . . . It is the function of the scholar to wake into life wisdom and beauty which, apart from his magic, would remain lost in the past . . . The University of Oxford may have sinned in many ways. But, for all her deficiencies, she has throughout the ages preserved one supreme merit, beside which all failures in detail are as dust in the balance; for century after century, throughout the long course of her existence, she has produced bands of scholars who treated learning imaginatively.

For that service alone, no one who loves culture can think of her without emotion.

Surely no greater tribute nor greater challenge could be made with respect to any university and I hope our University is worthy of the tribute, as it has been in the past, and is prepared to meet the challenge.

In his *Ars Poetica* the poet Horace speaks of the many ills that encompass an old man and goes on to describe him as: *difficilis, querulus, laudator temporis acti se puero, castigatorem censorum minorum* (hard to get along with, complaining, praising the past when he was a boy, criticising and condemning the young).

I sincerely hope that I cannot be properly accused of such attitudes, especially when I recall how often they do occur! It was over a century ago that Wordsworth wrote:

Milton! thou shouldst be living at this hour;
England hath need of thee: she is a fen
Of stagnant waters: altar, sword, and pen,
Fireside, the heroic wealth of ball and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men;
Oh! raise us up, return to us again.

I hope I may be pardoned, at least by this audience, if I plead for a return to the pre-eminence of the humanities, and join Wordsworth in trying to recall the spirit of Milton in these times.

I should like to recommend that we make the study of Greek and Latin and at least one modern language compulsory in our schools in order that, like Petrarch, we might return to two of the chief sources of our cultural heritage, but I realize that this is not practical. As a more reasonable compromise I suggest that Latin be made a genuine option in the high schools and that teachers be hired to provide instruction. I suggest this as a cultural leaven to restore an understanding and appreciation of our English language and a renewed competence in its use. What could be more practical and relevant to today's need for better communication?

In the field of literature we cannot expect a broad acquaintance with the Greek and Latin classics in the original but we can meet them less formally in translations, and this must be encouraged. At the same time we should urge the cause of the modern languages both as aids in communication with other nations and as an introduction to their literatures. We may be pre-eminent in science and its allied professions but unless we can increase the numbers of our citizens who are fluent in at least one other modern language, we shall continue to incur the charge that we are barbarians. These suggestions are of a practical kind, but surely no less valid for that reason, but we should also look to the matters of the

spirit and here I suggest that, as the men of the fourteenth and fifteenth centuries later returned for renewed strength to the ancient classics, so we should return to the great classics of our own heritage.

The fact that we need such a renaissance is evident in many ways. Nigel Frith, a candidate for the professorship of poetry at Oxford, wrote recently in *The Spectator*:

Poetry in this century has suffered a slump. In almost all the fields of poetic art, its diction, imagery, subject-matter, style, versification and overall effect, it has proved to be shallow or narrow or weak or trivial.

This is a terrible indictment, but it is true of much of the poetry we see today. To the Greeks the poet was the "maker" *par excellence* for that is what the word *poietes* means in Greek with the connotation of imaginative creation. This is what Arthur O'Shaughnessy meant when he wrote about a hundred years ago:

We are the music-makers
And we are the dreamers of dreams . . .
Yet we are the movers and shakers
Of the world forever, it seems

or Tennyson when he said of the beauty of poetry in *The Wreck*:

The word of the poet by whom the deeps of
the world are stirr'd/The music that robes
it in language beneath and beyond the word.

To Aristotle and Horace poetry meant the writing of drama, not lyric, and those familiar with Plato's early dialogues will remember how their style reflects his own desire to become a playwright. Quintilian (X.1.31) says of history that it has a certain affinity to poetry and may be regarded as "a kind of prose poem (*quasi carmen solutum*) when it is written for the purpose of narrative," so even if we cannot include all these under the rubric of poetry, we should certainly regard them as humanities, providing they are treated as truly humane letters and not as technical exercises in statistical analysis as is too often done.

It is not merely in poetry that our powers seem to be failing but in drama as well. The "theatre of the absurd" is well described and there are some who even claim to admire it. I hope, like a disease, it will soon run its course and be replaced by serious drama of a kind that merits admiration. As for scenarios for the cinema, the depths to which they have sunk in scatology and violence are the ultimate nadir of all time. The Greeks with their refined sense of good taste kept such things "behind the scene" and the Romans described them as not fit for public display on the stage — in one word "obscene." We who are dedicated to the humanities should rise up in our wrath and our strength to smite them;

and at the same time we should offer the public a better fare.

Where should we turn for the great models of our own age if we are to achieve our own new renaissance? I have mentioned the ancient classics and have tried to explain how they inspired the first great Renaissance and to show that they still have the power to stir men's blood. I have also shown the need for the study of language as such in order to restore some modicum of literacy for our ailing speech. There remains to say how much we have to learn from the great classics of our time which can awaken our spirits today if we only give them a chance. They possess wisdom enlivened by eloquence, and judgment inflamed by passion, and both marked by style and grace.

Montaigne alone presents to us a feast of the wisdom of the ancient writers in a format that can delight and charm. Corneille and Racine renew the attributes of the heroes of Greek and Roman epic with those of the great figures from the *chansons de geste* and do so in a dramatic form suited to their own time as Lope de Vega and Calderon had done in Spain. The list of their successors is long, but of them we can say with Henry Vaughan, the seventeenth century poet, in his poem on departed friends: I see them walking in an air of glory.

It would be tedious to list the hundreds of writers in prose and verse who have contributed to the vast banquet of our modern literature in French and Italian, Spanish and German and Russian, and I shall not attempt to do so. The roster in English alone is enough to keep a student fully occupied for many lifetimes. I would hope that we have a curriculum that would range from *Beowulf* to contemporary authors — as indeed we do — but there are a few authors for whom I have a special affection and who seem to be somewhat neglected today. One is Macaulay — that assiduous student of the classics, whose power of thought and language is enormous. For example, in his essay on Courtenay's edition of the works of Sir William Temple he speaks of "that mixed game of skill and hazard, human life" and "that laborious, that invidious, that closely watched slavery which is mocked with the name of power." His insight into man and affairs is immense and he can express that insight in words that are unforgettable. The study of his works is a liberal education in itself.

I shall omit mention of the great poets from Milton to the present, for everyone knows of them, but I hope we may renew our acquaintance with a few of those who are

currently ignored such as Cowper and Southey who in the nineteenth century were beloved by all who could read or listen.

Nor shall I mention the great poets of the United States, though I cherish Longfellow and Lowell and many others, but we have genuine classics in Canadian poetry whom we should not forget, many of whom have painted glowing word pictures of our Canadian scene. Wilfred Campbell's *Autumn Leaves*, for example:

Bright gloried children of the year's late splendours,
By the wild night-wind strewn
or Marjorie Pickhall's
O keep the world forever at the dawn
Ere yet the opals, cobweb-strung, have dried
Ere yet too bounteous gifts have marred the morn
Or fading stars have died
or countless poems by Charles G. D. Roberts, Lampman, Carman, the Scotts, Pauline Johnson, Isabel Eccleston MacKay, Charles Bruce, E. J. Pratt and many others. Some of their works have become genuine classics, but we tend to overlook them in our concentration on the works of more recent poets. These modern classics, too, should be a source of inspiration for the new renaissance we seek.

In conclusion I should like to re-affirm that we in the universities of this land have a mission to fulfill in spreading abroad the good tidings of that great body of the humanities which is our heritage, and making it live anew and inspire a new renaissance of letters like that of the Elizabethan age, leaving the squalid debris of the recent past behind

For each age is a dream that is dying,
Or one that is coming to birth.

NEW REGULATIONS FOR FEE PAYMENT

The following notice has been received from A. S. KNOWLER, Chief Accountant, Office of the Comptroller.

At its meeting on July 6, 1973 the Board of Governors, on the recommendation of the Finance Committee, approved the following fee payment regulations:

Recommendation A

THAT the term and refund differential be abandoned, which would mean that:

(i) all students registered for fewer than three full course equivalents in either or both terms of the Winter Session be assessed fees on a per course basis, and

(ii) students registered for three or more full course equivalents in either or both terms, be assessed full fees, and

(iii) students withdrawing from the University will be assessed fees on a per course fee basis for the portion of each course taken to the time of withdrawal. In no case will the total fees assessed any student exceed the full-time undergraduate program fee.

Recommendation B

THAT the last day for payment of undergraduate fees be advanced to September 30, or the first business day following; when students pay in two instalments, the first instalment is due by the above date; the second instalment is due by January 15.

Recommendation C

THAT the penalty for late payment of fees be increased to \$15 from \$5 effective September 1, 1973, for all sessions and applicable to undergraduate and graduate students.

ADDENDUM

The October Monthly Calendar, published in the September 20 issue of FOLIO, should have included an entry stating that *October 1, 1973 is the last day for payment of undergraduate fees without penalty.*

NOTICES

TOWING OF ILLEGALLY-PARKED VEHICLES

The following notice has been received from J. E. CARROLL, Supervisor, Parking Office.

The Traffic and Parking Regulations approved by the Building Committee of the Board of Governors provide for the towing of vehicles from the University which are:

- (a) Parked illegally at fire hydrants, in 24-hour reserved service vehicle areas, and in 24-hour reserved stalls;
- (b) Parked illegally in private stalls, not reserved for 24 hours, on the specific complaint of the stall holder;
- (c) Parked in a zone in a manner which blocks access routes;
- (d) Consistently parked illegally (these are towed from the University whenever found);
- (e) Abandoned for more than 72 hours, except in the case of authorized vehicles owned or operated by resident students; and
- (f) Illegally parked in a zone and there are no available stalls in the zone for authorized parkers who have registered such complaints.

Parking of motor vehicles is prohibited in such areas as driveways, loading zones, on sidewalks, in fire lanes, on landscaped areas, yellow curbs, within 15 feet of a stop sign or fire hydrant, or in any other area

designated by "No Parking" signs. In addition, the tow regulations are subject to change from time to time by the Vice-President (Finance and Administration), and prior notice of any such changes will be given whenever possible.

The University of Alberta has been informed that the cost of removing vehicles from the campus has been increased from \$6 to \$7.50 per tow, effective September 15, 1973. These costs are paid by the owners or operators of the towed vehicles.

RADIO AND TELEVISION SERVICES

The Department of Radio and Television offers a wide range of services designed to help staff members solve some of the instructional problems they encounter. Members of the department also have produced a television program that has been used to augment classroom instruction.

Staff members interested in discussing instructional problems or in learning more about the resources available from Radio and Television are invited to visit the department Monday, October 1 between 8:30 and 10:30 a.m. in room V114 of the Chemistry Building, or telephone 432-4962 for an appointment.

VIDEOTAPE AVAILABLE

A videotape of the 1973 Henry Marshall Tory Lecture by Professor PHILLIP TOBIAS on the topic "I.Q. and the Nature-Nurture Controversy" is now available in the Audiovisual Media Centre.

EXTENSION COURSES

The Process of Interviewing will be explained in a twelve-week course offered by the Department of Extension beginning October 3. LARRY B. FLEISHER, Director of Personnel, Edmonton Public Schools, will conduct the course which will train participants in basic communication skills, present interviewing techniques, and skill assessment as well as applicant assessment skills. The course has been designed to better equip persons conducting interviews with skills to insure better placement of persons from eligible lists.

For those interested in marine life, the Department of Extension is offering two courses this fall in Marine Biology and Tropical Fish Culture. Marine Biology is an eight-week course beginning October 9. It will cover marine ecology, marine farming, scuba diving, subtidal biology, marine food chains, oil pollution, coral reef ecology, ocean fisheries, and food in the future. It will be taught by J. C. HOLMES, Professor of Zoology,

and FU-SHIANG CHIA, Associate Professor of Zoology. The fee for this course is \$30.

Tropical Fish Culture, an eight-week course beginning October 10, will examine a variety of topics related to the maintenance and rearing of tropical fish—aquarium construction, maintenance and repair; apparatus for the aquarium; natural aquascaping; water chemistry; plants and fish for the aquarium. TED COOPER, Aquatic Technician in the Department of Zoology, will conduct this course. The fee is \$30. Phone 432-3116.

Registrations are now being accepted for the above courses at the Department of Extension, Corbett Hall, 82 Avenue and 112 Street. Additional information is available by telephoning 432-5067 or 432-5066 during the day, or 432-3116 after 5 p.m.

ADULT COUNSELLING SERVICE

The University Department of Extension offers educational-vocational counselling to the general public and to Extension students through its adult counselling service. The service provides an individual with the opportunity to discuss his future educational or vocational plans through provision of information on vocation possibilities and the type and availability of programs.

For those who wish, vocational and psychological testing is available.

In addition to information and counselling in educational-vocational areas, information on programs designed for personal enjoyment and enrichment is also available.

Appointments for interviews or information about the service may be obtained by calling the Department of Extension at 432-3031 during the day or 432-3116 at night.

MIXED CURLING

The University of Alberta Non-Academic Staff Association invites members interested in mixed curling to submit their names to DENNIS NOLIN, 5-29 Mechanical Engineering Building.

Curling is held on Mondays from 7 to 9 p.m. at the rink in the basement of the Students' Union Building. Fees are \$25 per person and must be paid by October 5. Curling will start Monday, October 15.

For further information call Mr. Nolin at 432-3923 or BRIAN MC CALLUM at 432-3228.

EDMONTON BUDDHIST SOCIETY

The Edmonton Buddhist Society offers devotion, meditation, discussion and practice for Buddhists of all sects. Meetings will be held on the second and fourth Friday of each month. The next meeting will be on Friday,

September 28 at 8 p.m. at 435 Michener Park. For further information, telephone 436-1570.

VOLUNTEERS REQUIRED

The International Students Committee needs volunteers for the following positions: lounge co-ordinator (ISC lounge), International Week co-ordinator, newsletter editor, and vice-chairman.

Interested students should contact JOHN LI at 432-1027 or NEIL HENRY at 432-3483.

INTERNATIONAL FOLK DANCING

Instruction in International Folk Dancing will be offered each Friday from 9 to 11 p.m., beginning September 28, in room 011, Physical Education Centre. The instruction period will be followed by recreational dancing. The charge is 50 cents per night. Everyone is welcome.

ARTS AND CRAFTS CLASSES

Registrations are now being accepted by the Students' Union for beginners classes in Ceramics, Weaving, Primitive Weaving, Painting, Batik, Silkscreen Fabric Printing, Macramé, and Copper Enamelling. Classes are also offered in Ceramics for those who already have the basic skills. For information contact JANET A. MOORE, room 152 Students' Union Building, telephone 432-4547.

PUBLIC LECTURE

Sir JOHN ECCLES, Nobel Laureate in Physiology, State University of New York at Buffalo, will present two public lectures as follows: "Brain, Speech and Consciousness" at 8 p.m. Monday, October 1, TL-11 Henry Marshall Tory Building; and "Cultural Evolution vs. Biological Evolution" at 8 p.m. Tuesday, October 2, TL-11 Henry Marshall Tory Building.

Professor Eccles' visit will be sponsored by the Department of Linguistics.

COMMITTEE VACANCIES

The General Faculties Council Nominating Committee would appreciate hearing from staff members or students who have suggestions for nominations, or who would be interested in serving on the following GFC committees for which graduate student members are required: Committee on Pollution (one graduate student); Committee to Administer Works of Art (one graduate student); The University Press Committee (one graduate student); The Committee on Copyrights (two graduate students).

Interested persons should contact the Secretary of the Nominating Committee, MRS. PAT MAERTZ, 2-1 University Hall, telephone 432-4965.

THIS WEEK AND NEXT

Listings must reach the Editor by 9 a.m. the Friday prior to publication. Written notification is preferred. Compiled by NORMA GUTTERIDGE, 432-4991.

27 SEPTEMBER, THURSDAY

Graduate Students' Association

The Grad House at 11039 Saskatchewan Drive is open from 8 p.m. to midnight. Cover charge, \$2; free beer and pop. Sandwiches and snacks are sold and there is an excellent sound system for your entertainment. All graduate students and guests are welcome.

28 SEPTEMBER, FRIDAY

Student Cinema

6:30 and 9 p.m. *And 29 September. Little Big Man* starring Dustin Hoffman. Students' Union Theatre, admission, 50 cents in advance, \$1 at the door. Tickets from SUB Information Desk.

Graduate Students' Association

The Grad House is open from 8 p.m. to 1 a.m. Wine, beer, pop, sandwiches, and snacks are sold. All graduate students and guests are welcome.

Faculty Club

Downstairs. TGIF—pit barbecue, western style. Barbecued beef, baked beans, salad bar, peach cobbler. \$3.25.

29 SEPTEMBER, SATURDAY

Football

2 p.m. Golden Bears vs. the University of British Columbia. Varsity Stadium.

Sale of Dried Flowers

2 to 5 p.m. Friends of the Botanic Garden sale of dried flowers. Foyer of the Biological Sciences Building.

Faculty Club

Downstairs. Casual dining at the patio grill 6 to 9 p.m.

Upstairs. Regular dinner menu served 6 to 10 p.m., dancing 9 p.m. until midnight.

Edmonton Symphony Orchestra

8:30 p.m. *And 30 September at 2:30 p.m.* Conductor: PIERRE HETU; guest artist: GARY GRAFFMAN, pianist. Program: Overture to *La Gazza Ladra*, Rossini; Symphony No. 9 in C ("The Great"), Schubert; Concerto for Piano and Orchestra No. 1 in B Flat Minor, Tchaikovsky. Jubilee Auditorium. Ticket information number, 433-2020 (24 hours a day).

30 SEPTEMBER, SUNDAY

Jazz Concert

8 p.m. The Edmonton Jazz Society presents the Phil Woods Quartet. Students' Union Theatre, Society members \$2.50, non-members \$3.50.

1 OCTOBER, MONDAY

Seminar-in-the-Round

2 p.m. "The analysis of literature as a psychological method" by HAROLD G. MC CURDY, University of North Carolina. Sponsored by the Centre for the Advanced Study of Theoretical Psychology. Biological Sciences Building, room P319. The public is invited.

Public Lecture

8 p.m. "Brain, Speech and Consciousness" by Sir John Eccles. TL-11 Henry Marshall Tory Building. (See "Notices")

2 OCTOBER, TUESDAY

Public Lecture

8 p.m. "Cultural Evolution vs. Biological Evolution" by Sir John Eccles. TL-11 Henry Marshall Tory Building. (See "Notices")

EXHIBITIONS

Edmonton Art Gallery

Until 30 September. "DOROTHY KNOWLES, paintings and watercolors." This Saskatchewan artist explores the possibilities of the prairie landscape.

Until 2 October. "WHYNONA YATES, wall hangings and woven sculpture."

7 October until 6 November. An exhibition of recent drawings by Edmonton figure painter, VIOLET OWEN.

Until 15 October. "SYDNEY TILLIM, paintings." Tillim aims at the great tradition of historical figure painting.

PERSONAL NOTICES

Notices must be received by 9 a.m. the Friday prior to publication. Rate is ten cents per word for the first insertion and five cents per word for subsequent insertions ordered with the first. Minimum charge is \$1. To avoid billing, notices MUST BE PAID IN ADVANCE. For assistance or order blanks, telephone 432-4991.

Accommodation available

FOR RENT—Three-bedroom bungalow in Petrolia, finished basement with extra bedroom, bath and rumpus room. Two-car garage, poured patio, newly decorated with carpet. Close to schools, on bus route. Available October 1. Telephone 434-1352.

FOR RENT—January through July, 1974. Large home, four-bedrooms plus study, Grandview. Completely furnished. 432-4710, 432-3880, or 434-6118 evenings.

WANTED—Mature student to live in; board and laundry included. Private room with own study. Quiet household. Available after October 1. 452-8254.

FOR SALE—Sherwood Park, 1,040 sq. ft. bungalow, nicely landscaped in quiet location. Immediate possession. \$3,000 down. For more information call Dorothea at 439-6344 or 467-4597. Saber Realty.

FOR SALE—Three-bedroom home, 15-minute drive to University. This property is ideal for a small family which enjoys a sauna, a rumpus room, a double garage and the beauty of real wooden beams. Priced at \$33,000 with financing to suit purchaser. Contact owner at 432-3742 or 1-387-4382.

FOR RENT—Two-bedroom bungalow, Windsor Park; third bedroom, second bathroom downstairs; double garage, no furniture; \$275 monthly, 433-7472.

FOR SALE—Beautiful home, Windsor Park. Large lot, four bedrooms, den, two kitchens, two full bathrooms, sprinkler system, open fireplace, large family room, double insulated garage, shag carpet, many extras. Basement presently rented for \$175/month. 7% mortgage. Asking \$65,000. 8711 120 Street. 439-5562.

FOR SALE—Two-bedroom house with two extra bedrooms downstairs. Large sunny kitchen and vast garden. 108 Street and 76 Avenue. Try \$3,000 down; total price \$26,000. Call David van Stolk at City Trust Real Estate. 436-1295 or 433-9328.

WANTED—Two persons to share lovely old house, with one other person. Terrific riverside view. 433-5089 evenings.

Automobiles and accessories

FOR SALE—1973 Hardtop tent trailer. 435-7759.

FOR SALE—Three winter tires, 6.50 x 13, on rims. Call 436-5178.

Goods and services

WANTED—Dining-room suite. Six or more chairs. 435-5542.

DANCE?—The Merseysiders Association will be holding a dance October 16, 8 p.m., in the Silver Slipper at the Exhibition Grounds. Non-members welcome.

FOR SALE—Royal Standard Typewriter, French accent keys; and white fiberglass drapes, 144" x 84". Offers. Call Brian, 433-5221 after 6 p.m.

TYPING DONE—Fast efficient service. Georgina Barton, 429-3219 or 489-4810.

FOR SALE—Twin bed, \$75. Call 433-0707 after 10 p.m.

GOING AWAY FOR CHRISTMAS? How about planning your trip now? Scandinavia, England, Hawaii, Mexico, or even to Vancouver or the Maritimes. Bookings get heavy at that time so why wait? Book now to avoid disappointment; it doesn't cost any more. Call Iris Rosen at 488-8181.

PLUMBING—FOR FREE ESTIMATES on basement bathrooms, repairs, alterations etc. call 439-4670, anytime.

SMALL PRIVATE ART CLASSES—for children, beginning October. Interested persons telephone 439-1534.

BRASS, PIANO AND THEORY—Music instructor giving lessons, \$10 per month. Telephone 469-2475 after 5 p.m.

EXCURSION FARES—recommence October 1 coast to coast; so how about those business trips, conferences, etc? We arrange domestic bookings, i.e., Canada and U.S., as well as international ones, and attend to flights, hotels and car rentals. For further information call Iris Rosen & Associates, 488-8181.

BABYSITTER WANTED—University area. Weekdays 8:30

to 4:30. Rosa, 433-1281, 433-7840.

PROGRAMMING SERVICES—Experienced Programmer/Analyst available for odd programming jobs. For information, contact Ria Clements, 454-6833.

WANTED—ride from Sherwood Park. Telephone Jeanette, 433-9852 after 5 p.m.

WE CAN OFFER mature, loving day-care in private home. Pre-school training available. References. 466-8561.

FOR SALE—Two snow tires, 6.50 x 13, \$15; double sleeping bag, \$15; Kastle skis with bindings, \$85; brownette wash and wear wig and stand, \$5; hand-made Polish chess set, new, \$50. 432-7184 evenings.

POSITIONS VACANT

NON-ACADEMIC STAFF

Applicants are sought for the following positions. The Office of Personnel Services and Staff Relations (Room 121, Administration Building) will provide further details to interested persons, who are not to approach the department directly.

Clerk Steno I (Part-time) (\$169-\$216)—Medical Laboratory Science
Clerk Typist II (\$354-\$453)—Extension; English; Entomology
Clerk Typist II (Temporary) (\$354-\$453)—Pharmacy and Pharmaceutical Sciences
Clerk Typist II (Half-time) (\$177/month)—Biochemistry
Clerk Typist III (\$412-\$523)—Educational Psychology; English; Physical Plant
Clerk Steno II (\$372-\$475)—Cancer Research Unit; Pathology; Psychology; Animal Science; Physical Education
Clerk Steno III (\$431-\$549)—Medicine; Dentistry; Mineral Engineering; Linguistics
Clerk Steno III (Half-time) (\$246/month)—Paediatrics
Publications Clerk II (\$499-\$637)—Entomology
Key punch Operator (\$392-\$499)—Computing Services
Bookkeeper II (\$431-\$549)—Civil Engineering
Dental Assistant (\$354-\$453)—Dentistry
Physics Technologist I (\$606-\$773)—Physics
Biology Technologist I (\$606-\$773)—Genetics
Research and Planning Analyst IV (\$701-\$895)—Institutional Research and Planning
Electronics Technician I (\$549-\$701)—Technical Services
Food Technician I (\$523-\$668)—Household Economics
Food Technician I (Sessional) (\$523-\$668)—Household Economics
Physics Technician I (\$523-\$668)—Physics
Biochemistry Technician (\$523-\$668)—Pharmacology; Biochemistry
Registration Officer (To be established)—Art and Design
Assistant Microanalyst (To be established)—Geology
Biochemistry Technician (\$523-\$668)—Biochemistry
Civil Technician I (\$523-\$668)—Civil Engineering
Audiovisual Technician III (\$701-\$895)—Audiovisual Media Centre
Biochemistry Technologist I (\$606-\$773)—Dentistry
Duplicating Equipment Operator II (\$412-\$523)—Duplicating
Computer Operator (\$549-\$701)—Computing Services
Programmer I (\$549-\$701)—Office of Administrative Systems
Senior Analyst (\$1,087-\$1,388)—Office of Administrative Systems
X-ray Technician III (\$701-\$895)—Dentistry
Pathology Technologist II (\$637-\$812)—Pathology